

1958

# THE A.M.E. ZION QUARTERLY REVIEW



The new Logan Temple A. M. E. Zion Church, Knoxville, Tenn., purchased and pastored by the Reverend Dr. J. Babington-Johnson. This is perhaps the largest Zion Church building in the South. Bishop H. T. Medford is the presiding bishop.





# The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor  
P. O. Box 146, Bedford, Pa.

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A. M. E. Zion Quarterly Review





### SAINT MATTHEW WRITING HIS GOSPEL

Attributed to Orazio Gentileschi c. 1565 - c. 1647

Original: Ringling Museum, Sarasota, Florida.

Among the amazing number of Baroque paintings collected by John Ringling and now in the Ringling museum in Sarasota, Florida, is this large painting, 42 by 47 inches.

Orazio Gentileschi was born in Pisa and became a prominent master of the Florentine School. He worked in Rome, Genova, France and England where he finally settled and finally died there. He was a close friend of Caravaggio, one of the revolutionary painters of Italy, whose work shows a dramatic chiariscuro. This painting shows that same kind of use of dramatic light and shade so we may conclude that Gentileschi was greatly influenced by Caravaggio. Gentileschi's religious themes are reverently presented, they are clear and simple and almost completely humanized.

The symbols generally used for the four Evangelists are the four winged creatures mentioned in Ezekiel and they have been used since very early in the Christian era. The winged man—or angel—was given to Saint Matthew because he lay stress upon the human side



of Our Lord and traced his genealogy back to Abraham.

This work is rather unusual for one does not often find a large painting devoted to one of the Evangelists only. They are more often presented all together in some group formation. Also, they are more apt to be found in illuminated manuscripts, enamels, engravings, or on book covers.

The Gospel according to Matthew is an impersonal composition. We know nothing about the author as we do about Saint Luke so artists could present him according to their own ideas without being hampered in any way. This artist shows Saint Matthew as old, even feeble. His thin beard, his matted hair, his bald head, his wrinkled brow and the veins standing out prominently on his temples are all marks of strong realism, convincing us of the great age of the Evangelist. The writing of the book seems to be somewhat of a struggle. Matthew's hand is unsteady, the pen goes off at a tangent for his old eyes cannot easily make out the lines. Observe with what effort Matthew holds the pen and how his old fingers seem to be stiff and swollen. His intense earnest face reveals how all his mental and physical efforts are required to pen the message.

The young and almost husky angel could easily take over and do all the writing quickly but it is Saint Matthew's special mission and he seems to want to do the writing himself. The role of the attending angel appears to be to keep the pen on the line and to encourage the writer by an affectionate hand upon his shoulder. The huge wings of the angel of soft billowy feathers make dramatic highlights and seem to carry our eyes upward as though to remind us that the message Matthew is writing so laboriously is divinely inspired and comes directly from On High.

It was characteristic of the Baroque artist to be dramatic and although this painting is relatively simple, it presents the writing of the Gospel as a touching sacrifice and service on the part of the writer. The brilliant light on the wings, on the face and the dress of the angel, on the book, the bald head and the worn hands of Saint Matthew together with the rich color of the original make the painting even more dramatic. The artist limits his depth and thus pushes the figures into the foreground giving us an intimate glimpse of how the Gospel might have been written.

With the affectionate arm of the angel encircling the Saint, one feels that when this task is completed, he will be carried lovingly to his resting place.

## THE BUDGET, 1960-1964

At the recently held Ministers' and Laymen's Conference in Hartford two reports were read regarding the budget for the forthcoming Quadrennium. This Editor would like to commend not only the leadership of the Conference but the Chairman of the Study Commission on the Budget for the actions taken and the discussions heard. There is little doubt that this group is having its impact on the life of the church, for it will be recalled that the present budget is a result of just such studies as this. It is to be hoped that the Association will branch out into other areas of study that the denomination may be kept up in the front of denominational undertakings and study.

Since the budget listed here is a mimeographed paper the Editor has felt that it was naturally open to study. The second proposition, we hope, will appear in the next issue of the A. M. E. Zion Quarterly Review. It will be noted that this second proposition received more favorable comment, however, than the one printed herewith.

The Editor has taken the liberty to make note of two omissions, one, of the A. M. E. Zion Historical Society and the other of Evangelism. These are enclosed at the end of the documents and naturally would mean adjustments in the main body of the study.

This Editor would like to commend several items here, not for the sum involved but for the forwardlooking thinking of the Commission headed by Dr. Smith: increased amounts for widows and orphans, scholarship aid fund (evidently for the training of ministers) and the supplementary salaries for presiding elders and pastors. On this last we will have more to say later.

We would call attention, however, to the fact that a closer study should be made of office expense where some of the General offices are concerned. We have an idea for example of the problems which the late Dr. Claude Spurgeon faced in the conducting of his office on such a small amount.

## AFRICAN METHODIST EPISCOPAL ZION CHURCH

## Revised Budget based on 20 per cent

Conferences	General Claims	Education	Total
<b>FIRST DISTRICT</b>			
New York	\$ 22,200.00	\$ 7,200.00	\$ 29,400.00
Western New York	9,600.00	3,072.00	12,672.00
New England	14,400.00	5,100.00	19,500.00
Western North Carolina	35,400.00	11,220.00	46,620.00
<b>TOTAL</b>	<b>\$ 81,600.00</b>	<b>\$ 26,592.00</b>	<b>\$108,192.00</b>



Conferences	General Claims	Education	Total
<b>SECOND DISTRICT</b>			
Allegheny	10,200.00	3,180.00	13,380.00
Blue Ridge	8,400.00	2,580.00	10,980.00
Missouri	8,400.00	2,580.00	10,980.00
Kentucky	9,000.00	3,060.00	12,060.00
TOTAL	\$ 36,000.00	\$ 11,400.00	\$ 47,400.00

**THIRD DISTRICT**

W-Central North Carolina	27,600.00	8,160.00	35,760.00
Cape Fear	16,500.00	6,600.00	23,100.00
South Carolina	12,000.00	4,320.00	16,320.00
TOTAL	\$ 56,100.00	\$ 19,080.00	\$ 75,180.00

**FOURTH DISTRICT**

Philadelphia & Baltimore	29,400.00	9,300.00	38,700.00
Central North Carolina	27,600.00	8,160.00	35,760.00
Pee Dee	12,000.00	4,080.00	16,080.00
East Tennessee, Virginia	9,000.00	3,060.00	12,060.00
Virgin Islands			
South America	180.00	48.00	228.00
TOTAL	\$ 78,180.00	\$ 24,648.00	\$ 102,828.00

**FIFTH DISTRICT**

Virginia	13,200.00	4,860.00	18,060.00
Albemarle	10,200.00	3,720.00	13,920.00
North Carolina	13,800.00	5,100.00	18,900.00
Tennessee	10,800.00	3,840.00	14,640.00
TOTAL	\$ 48,000.00	\$ 17,520.00	\$ 65,520.00

**SIXTH DISTRICT**

New Jersey	15,660.00	4,860.00	20,520.00
West Alabama	11,520.00	4,200.00	15,720.00
Florida	1,920.00	780.00	2,700.00
South Florida	1,920.00	780.00	2,700.00
Palmetto	10,800.00	3,900.00	14,700.00
TOTAL	\$ 41,820.00	\$ 14,520.00	\$ 56,340.00

Conferences	General Claims	Education	Total
<b>SEVENTH DISTRICT</b>			
Ohio	18,000.00	6,000.00	24,000.00
Michigan	16,800.00	5,400.00	22,200.00
Indiana	4,560.00	1,740.00	6,300.00
Texas	300.00	90.00	390.00
Colorado	120.00	60.00	180.00
TOTAL	\$ 39,780.00	\$ 13,290.00	\$ 53,070.00
<b>EIGHTH DISTRICT</b>			
Alabama	7,800.00	3,240.00	11,040.00
North Alabama	12,000.00	4,200.00	16,200.00
South Alabama	6,240.00	2,580.00	8,820.00
Central Alabama	9,600.00	3,720.00	13,320.00
Cahaba	5,400.00	2,040.00	7,440.00
TOTAL	\$ 41,040.00	\$ 15,780.00	\$ 56,820.00
<b>NINTH DISTRICT</b>			
African Conferences			1,440.00
<b>TENTH DISTRICT</b>			
South Georgia	2,700.00	900.00	3,600.00
Georgia	1,800.00	600.00	2,400.00
West Tennessee & Mississippi	3,600.00	1,440.00	5,040.00
South Mississippi	3,960.00	1,680.00	5,640.00
TOTAL	\$ 12,060.00	\$ 4,620.00	\$ 16,680.00
<b>ELEVENTH DISTRICT</b>			
California	3,600.00	1,200.00	4,800.00
Southwest Rocky Mountain	2,640.00	810.00	3,450.00
Oregon-Washington	480.00	180.00	660.00
TOTAL	\$ 6,720.00	\$ 2,190.00	\$ 8,910.00
<b>TWELFTH DISTRICT</b>			
Louisiana	3,000.00	960.00	3,960.00
North Arkansas	1,560.00	510.00	2,070.00
Arkansas	2,400.00	1,500.00	3,900.00
Oklahoma	300.00	90.00	390.00
TOTAL	\$ 7,260.00	\$ 3,060.00	\$ 10,320.00
GRAND TOTAL	\$448,560.00	\$152,700.00	\$602,700.00



## DISBURSEMENTS

Episcopal Claimants (12 at \$12,000.00) .....	\$144,000.00
Matthew Stipend .....	2,200.00
African Bishop Supplement .....	1,000.00
General Officers (11 at \$5,200.00) .....	57,200.00
General Officers Part Time (1) .....	2,400.00
Bishops' Widows (13 at \$600.00) .....	7,800.00
Annual Conference Support (21 at \$200.00) .....	4,200.00
Operating Expense Finance Department .....	5,000.00
General Secretary—Auditor Expense .....	1,200.00
Star of Zion—Editors Office .....	600.00
American Bible Society .....	1,500.00
Publishing House .....	3,500.00
Representation Inter-organization .....	5,000.00
Harriet Tubman Foundation .....	5,000.00
Quarterly Review Supplement .....	500.00
Church Extension .....	30,000.00
Home Missions .....	30,000.00
Foreign Missions .....	16,000.00
Ministerial Relief .....	26,000.00
G. C. Dele—Expense .....	19,500.00
Pension Service .....	4,000.00
Public Relation .....	3,500.00
Editorial Section .....	3,500.00
Supplementary Salary for Presiding Elders & Pastors.....	30,000.00
Widows & Children under 14 years .....	20,000.00
Episcopal Projects .....	21,000.00
Episcopal Secretary (12 at \$500.00) .....	6,000.00
Scholarship Aid Fund .....	5,000.00
Christian Education .....	140,000.00
Reserve .....	7,100.00
(Evangelism .....	1,200.00)
(Historical Society .....	1,250.00)

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SALE OF COPIES OF THE FIRST VOLUME: A History of the A. M. E. Zion Church, Part I 1796-1872. Priced now at \$2.00 per copy (if purchased in quantities through churches). WRITE THE EDITOR: Box 146, Bedford, Pa.



## HISTORY OF EDUCATION IN THE A. M. E. ZION CHURCH

In the construction of the second church building in New York City in 1820 the decision of the Board of Trustees to provide for education by including schoolroom facilities is not a matter for light consideration. This need was paramount in the eyes of Negro lay leadership. While there is little doubt that some facilities for Negro education were available, these could not have been wholly adequate or the move on the part of the Board of Trustees would not have been necessary.

While the plan for furthering Negro education on the part of the African Chapel partially failed, it nevertheless established the fact that from its beginning Zion Church recognized the need for educational privileges. There is little doubt that it would not be amiss to make an even stronger statement than this on education, for the policy of the Negro Methodists in New York City conveys the idea that ill-prepared ministers were not welcomed. It is significant that years later the common notion that a call to preach alone was a needed qualification to occupy a pulpit displaced the earlier and beginning concept of *preparation first*.

The Wesley tradition of a "saddle bag full of books" affected Methodist America profoundly. Bishop Allen of the A. M. E. Church is said to have attempted the education of "Black Harry", Bishop Asbury's aide, who could neither read nor write. When "Black Harry" took up this task he lost his effectiveness as a preacher, so he decided to remain ignorant.

Of the nine trustees of the Chapel, five could write their names. While this appears to have been commendable the fact remains that the Chapel had among its number the most respected and forward-looking Negroes in the City. The outstanding men of this group were selected as officers of the new organization. Thus it can be seen that educational needs were ever present with the group.

Bishop Hood declares that the early annual conferences were in essence Theological Schools as they were the only means available for the training of the ministry. Dr. Gray, evidently of Mother Zion Church, was one of the early ministers who served as instructor at these long annual conferences. Usually, perhaps for that reason and others, the conferences were closed affairs. Later the public was admitted.

The first official note we have of Denominational interest in edu-



cation appears in the statement of Bishop Jones who declares that Rush Academy was first proposed in 1944. In the case of the founding of the denomination the welfare of the laymen was expressly considered. The name chosen for the first venture was "Connectional Manual Labor School". A committee was appointed to draw up a constitution for the new enterprise consisting of Reverends J. C. Beaman, John P. Thompson, and Peter Ross.

In 1847 Jones states that a Literary Connectional Convention was called to meet at York, Pennsylvania to aid the committee "in drafting plans to present to the General Conference in 1848."

A famous abolitionist, Gerritt Smith had offered land in Essex County, New York for the purpose of educating ex-slaves and so the Committee proposed to utilize this ground for the new institution.

In the General Conference of 1848 a Committee on the Revision of the Discipline and the proposed Rush Academy was appointed. Later, at this same Conference, Superintendent Galbreath was elected President of the Academy.

Little could have been done in the General Conference of 1852 as the time was consumed with the differences involving the Superintendency. In the Conference of 1856, however, the subject was again brought up. A Rev. J. F. Wright of the Mother Episcopal Church, spoke on the Ohio African University while another individual, Rev. Dr. C. Adamson represented another institution.

As a result of this renewed interest in education the Committee on Education recommended the following:

Consideration of the Ohio African University.

That a committee of three be appointed by the General Conference to visit "the agent of the institution and inquire on what terms a right may be secured." That the Conference inquire into the state of funds of the Rush Academy. That the Conference require Rev. Rush "to give this conference perfect understanding of the deed of the institution."

From this latter statement it is clear that one of the handicaps of the Rush Academy was the uncertainty as to ownership. Before the Conference adjourned, however, a definite endorsement was made of the Ohio African University and a new setup made for the Rush Academy. Rev. S. T. Scott was selected President, Joseph P. Thompson and George A. Spywood were made Vice-Presidents while Christopher Rush was elected Treasurer. Not being fully satisfied with this arrangement the Conference appointed a "committee to in-



investigate the affairs of the institution to clear up the deed angle," a Board of Trustees was appointed to "hold the property of the institution in trust for the African Methodist Episcopal General Concerence."

In the committee assignments of the General Conference of 1864, William Sanford, G. H. Washington and J. Anderson were members of the Committee on Sabbath Schools. On Education the following appeared: William F. Butler, S. T. Jones and J. D. Brooks. Another interesting item appearing in the minutes of the same year was the resolution to provide for the establishment of an agricultural organization.

Just when Zion Church established its first Sunday School is not clear but the mere fact that by 1860 the Negro was educationally conscious leads one to believe that early experimentation of this form of training was to be had. Brief mention is to be had of some type of church Sunday Schools as early as 1834 and by 1851 nine organizations were listed in the New York Conference. Fourteen years after the separation from the mother church, Bishop Walls, in a thesis in preparation states that Sunday Schools were authorized in 1860 by the General Conference and were in evidence in the New England Conference in 1858. By 1874 church schools were well established in the New Jersey Conference, eight being listed in this first yearly conference, with 427 students, 47 teachers and 1,690 books in the libraries. The next year, 1875 six more schools were listed with an addition of 184 pupils. Shortly thereafter another increase was noted particularly because of the inclusion of the Philadelphia and Baltimore Conference churches located in the Western section of the state. Thus the fact that by 1878 Sunday schools had increased to 27 with 786 students and 3,317 books in combined libraries attests to the fact that the church was well aware of the need and moved to meet it.

The Sunday School movement among Methodists had really found a beginning when the Methodist Episcopal Conference meeting in Charleston, South Carolina resolved to establish schools for Whites and Blacks in 1790. Earlier Bishop Asbury had established such a school in the house of a Mr. Thomas Crenshaw in Hanover County, Virginia sometime during the year of 1786. Record is found of one established in New York by a colored woman named Katy Fergerson in 1793. By 1827 some organization was found in the Methodist Church and by 1840 the General Conference began to

recognize and organize the department.

Perhaps we should not overlook the famous question asked in the Conference of 1784 when this was written: "What shall be done for the rising generation?" Answer: "Where there are ten whose parents are in the society, meet them at least once a week."

Since these Sunday Schools existed in New York, New England, New Jersey and Pennsylvania certainly it can be said that by 1878 Sunday Schools were relatively common in Zion Church.

Additional facts have been discovered in the Philadelphia and Baltimore Conferences as early as 1881. A printed minute is in the author's possession which lists the convention of 1888 as the Seventh annual session. This conference was held in Harrisburg for three days in October of that year. G. W. Offley was president and Prof. William Howard Day was General Superintendent.

The convention passed the following resolution which is highly significant since it is the first authentic reference to literature published by the denomination prior to authorization by the General Conference:

Resolution on use of Zion Literature

WHEREAS, the question, during the session of the convention, was asked: "How can the children be retained in Zion after arriving at the age of maturity?" and that thus far we have not been able to use the paraphernalia of our own composition, and

WHEREAS, That now we are to have such of our own; be it therefore

RESOLVED, that we use what influence we have as a Convention, to compel all schools within our Convention District to use the Zion Lesson Leaf and Catechism.

RESOLVED, that we further impress upon all the schools to teach as far as possible the doctrines of the A. M. E. Zion Church.

F. M. Jacobs

J. Harvey Anderson

Perhaps the early pioneer for interdenominational contacts where religious education as we now know it was concerned, was Bishop Alexander Walters. Prior to his elevation to the episcopacy he attended the first World's Sunday School Convention held in London



in 1887. Bishop Walters, then the Reverend Walters, represented the New York Conference and Sunday School Association. The Bishop later stated to the present secretary of Christian Education, Dr. James W. Eichelberger, that he made a request to two leaders of the World Union as to a Negro being placed on the Lesson Committee. The astounded leaders exclaimed, "Dr., a Negro on the Lesson Committee!" The Bishop declared, "When they told me that, I was through."

There is little doubt that Bishop Walters' visit to the World Sunday School Convention in London had a real effect on the church. The following year, 1888, the General Conference meeting at New Bern, N. C. agreed to the establishment of a Sunday School Department. In 1889 the Board of Bishops appointed Dr. R. R. Morris as Superintendent of the A. M. E. Zion Sunday Schools and Editor of the Sunday School Literature. Dr. T. A. Weathington became Financial Secretary of the Sunday School Department at the same time. It should be stated, however, that this was not the first action taken on Sunday School work in a General Conference. For the conference of 1880 meeting in Montgomery, Ala. accepted the report of the committee on temperance which recommended that the "juvenile temple's lesson leaves be introduced into our Sabbath Schools." The same conference accepted the report of the committee on Sunday Schools which drew up fourteen articles forming a constitution for the A. M. E. Zion Sunday Schools.

In 1896 George Lincoln Blackwell, later Bishop, became manager of the Publishing House and assumed the task of editing the Sunday School literature along with his other duties. In 1898, realizing that the dual responsibilities were too taxing, R. B. Bruce was selected to take over the editorial duties. He served in this capacity until he was elected to the episcopate in 1916.

By 1905 a few leaders throughout Zion Methodism had become quite aware of the possibilities of Religious Education. Again the church benefited from a laymen's movement, this time headed by James W. Eichelberger, Jr. who was serving as a teacher in Rock Hill, S. C. Through the district conferences of North and South Carolina as well as Alabama, five individuals were selected to represent the church at the International Sunday School Convention held at Toronto, Canada, in that year. The group included James W. Eichelberger, Jr., Miss Emma Andrews of Williamston, North Carolina, Miss Nettie C. Crockett and J. S. Stanback of Chester, South

Carolina and J. S. Jackson of Birmingham, Ala.

The impressive item of the convention as far as the Zion delegates were concerned was a publishers' exhibit, Professor Eichelberger being so tremendously impressed that when he returned to his father's home in Gladen Grove, S. C., he brought the matter to that minister's attention asking why Zion did not do something in that line.

Professor Eichelberger was so interested in the possibilities of greater emphasis on Sunday School work that he wrote a series of articles which appeared in the *Star of Zion* on the Sunday School problem. These articles appeared over a space of several months.

As the result of the impetus given the movement by these articles and the attendance of the five Zion representatives at Toronto, three of the group headed by Professor Eichelberger the others being Miss Nettie C. Crockett and J. S. Stanback, proposed a state convention for South Carolina. The three agreed that efforts at a permanent movement should be pushed as much as possible in the interim of the General Conference, and then, when the body met, endorsement for the project would be solicited. If the conference should refuse to lend its endorsement plans would be dropped.

In the fall of 1905 the first state convention was held at Rock Hill, South Carolina, the sessions being held in the Mount Olivet Church. James E. Shepherd, field superintendent for Negro work of the International Sunday School Association attended and spoke. The following year the second state convention was held at Union, South Carolina. Every presiding elder's district in the state was represented bringing the enrollment to well over 100 persons.

When the World's Sunday School Convention opened May 18, 1907 in Rome, Italy, Professor Eichelberger, now thoroughly aroused to the need for such contacts, attended, representing the Zion Church. Returning from the Convention in time for the Third State Convention which was scheduled to meet at Chester, South Carolina, he lent encouragement to the leadership so much so that they were determined to persevere. Attending this convention also was the Rev. William J. Walls, now Bishop.

Soon after this third statewide meeting a Sunday School newspaper was decided upon. It first appeared as the *Sunday School Headlight* and was presented to the General Conference meeting in New Berne in 1908. After a few issues under General Supervision, the publication was permanently suspended.

The work of this South Carolina group so impressed Dr. R. B.



Bruce, the editor of the Sunday School literature that he introduced Professor Eichelberger to the General Conference and gave him a part of his allotted time to present the South Carolina plan. It was at this time that the Headlight was presented to the General Conference.

The 1908 Conference was memorialized, mainly at the instance of the South Carolina group to create the office of Administrator and promotional worker for Sunday School work. While it was reported favorably by the Committee to which it was assigned, the General Conference refused to pass the measure. The purpose of the request was to restrict the work of the editor to editing where heretofore it was his job to promote Sunday School work as well. In 1912 the matter was again presented favorably by the committee but when the report was called for, it was in the possession of an absent member.

Meanwhile the International Sunday School Association had been vitally interested in plans for promoting the work among Negroes. The International movement as well as the World's Convention claimed the attention of some of the most outstanding business leaders of the day, among them being John Wanamaker of Philadelphia, H. J. Heinz of Pittsburgh, Edward K. Warren of Michigan, B. F. Jacobs of Chicago and W. N. Hartshorn of Clifton, Mass., whom we will have occasion to mention later.

In 1895 the Rev. L. B. Maxwell was employed by the Sunday School group. When he died in March 1902 and the second worker, Silas X. Floyd, employed in 1896, resigned in the same year, Professor G. H. Marcus and James E. Shephard were employed. Professor Marcus died in 1904 and Mr. Shephard left the Association in 1908.

The Central Committee of the International Executive group met at Dyk Rock Cottage, Clifton, Mass., home of Mr. Hartshorn, to consider its Negro work. A plan was formed whereby if five Southern states would organize and agree to pay a state secretary \$450 per year, the Association would match the amount. Five states promptly selected secretaries. These individuals were charged with contacting pastors and Superintendents of Sunday Schools in the local churches and thereby attempting the setting up of interdenominational conventions.

The first problem encountered by the movement had to do with finance. Evidently the state conventions faced too great a task in raising the \$450 without authoritative backing since each denomination was endeavoring to carry on some type of work itself. It appears that the Committee on Work Among Negroes made the blunder of expect-

ing that which was not and is not being practiced 40 years later by white denominations, submerging denominational rivalry to secure results. At any rate, difficulties existed.

The secretaries were considered inefficient because of their inability to provide reliable information. It was conceded, however that the financial ability of the Negro made it hard or well nigh impossible to support denominational and interdenominational conventions at one and the same time. Furthermore, the fact that *comparatively few Negroes were able to control their own time*, presented a serious *obstacle to our work*. These facts as to the failure to accomplish very much were brought out at a conference held at Greensboro, N. C. early in 1907.

In December of the same year another conference, this time interracial, was called to meet at Raleigh, N. C. Ten states were represented, all attending being guests of the Committee on Work Among Negroes. As a result of this conference it was decided to abandon effort to further Negro Sunday School work as practiced by the Association. Instead the plan suggested was to utilize Negro educational institutions as a means of training workers. Since it was planned that these courses should be a part of the regular curriculum of participating schools it was felt that something would be accomplished with the smallest cost.

The idea presumed (unwise) that these students would be the Sunday School teachers in their home communities. Again someone failed to see that in all too many cases he, who was a teacher in these Sunday Schools would be a teacher still, preparation or no.

To push the Raleigh plan, Negroes were invited to another conference this time at Clifton, Mass., and again the Committee on Work Among Negroes bore all the travelling and other expense.

On August 19, 1908 to Clifton came practically every outstanding Negro leader of the Nation, there to think through the problem of Religious Education among their group. As Zion's representative came Bishop George Clinton who by his presence began the active participation of our Church in organized inter-denominational religious education work. And, for the first time, Zion was on the inside of the International Sunday School Association.

The Clifton Conference closed a period of disappointment and opened an era of hope, insofar as the Association was concerned. Disappointment was voiced in the statement, "The methods employed have been those familiar to the work among white people. More than



\$24,000 have been expended in salaries. The results have been disappointing. The needs of the Negroes have not been met." However, closing the section entitled "The What and the Why of This Book" the editor has said that twelve things could be held as promising. Chief among them were the interest of the white churches, the improved mutual understanding between Christians of the Nation, Negro institutions of learning, opportunities opened to Negroes, the increase in the number of trained leaders, the growing efficiency of Negro churches and finally, the growing ability of Negroes to help themselves.

As a result of the Clifton Conference Dr. H. C. Lyman, a professor in one of the Negro schools, was asked to assume the task of organizing Sunday School training classes in the institutions which subscribed to the Clifton plan. According to the consulting general secretary of the Council, approximately 35,000 students were enrolled in these leadership training courses from 1908 to 1922.

Towards the close of Dr. Lyman's period of service in 1922 nearly 200 answers to a questionnaire sent out commended the work. Dr. James W. Eichelberger at the time of the report serving the church as General Sunday School Secretary was mentioned in the report of the Consulting General Secretary as one who could verify the statements on the work since he, himself had taught such a course at Walters Normal School in Warren, Ark.

To an individual attending a District Convention of the church at the close of the 19th Century, the apparent disregard of that which is commonly accepted educational practice today, keen disappointment would be felt. It was not extraordinary procedure for sessions having to do with Sunday School and Christian Endeavor practices and procedure to be postponed from day to day until the close of the conference when ministers as well as other interested persons had departed. The agitation continued, however, for adequate recognition of religious education needs. In the South the Carolina area was the experimental grounds while in the North the Ohio Conference came into the limelight as individuals such as the Rev. C. E. West and Mrs. Dillard pioneered in the struggle.

When Dr. James W. Eichelberger, Jr. returned from the Zurich, Switzerland meeting of the World's Sunday School Association in 1913, he requested the Board of Bishops meeting in Pittsburgh to appoint a Sunday School Commission to study the work and its needs. Twelve members were appointed to this commission among them

being Sarah Janifer and Mary Frances Terrell.

Dr. George C. Clement, Editor of the *Star* and later Bishop of the Church, aided in alerting the church to its needs. Yeoman service was done likewise by the Rev. William J. Walls, later Bishop, who wrote, no doubt, the most critical and sharpest articles on the subject in the *Star of Zion*. In one such article he declared that the Bishops should refrain from placing themselves on so many inter-denominational boards and appoint the younger men who were close to the work, thereby giving these men the benefit of contacts.

Rev. Wall's article stirred up that which might be termed a hornet's nest, for when the Bishops met in New Bern in 1914 many of them were determined to show resentment at this criticism. The struggle for a revamped program was at white heat and the leaders of the move staked all to put over their ideas. To climax the whole controversy the Committee of Twelve reported. They made two significant recommendations. First, it was suggested that a General Sunday School and Christian Endeavor Convention be held the next year, in 1915 as an experiment. Their second suggestion recommended that in the editing of the *Junior Quarterly*, comments should be added or we should cease to publish this leaflet.

It may be stated here that at this time the church was issuing through its editor of Sunday School literature in addition to the picture lesson card, three quarterlies, the *Teachers*, the *Senior* and the *Junior Quarterlies*. This last leaflet gave only the barest items such as the text. There were no comments.

After much debate and discussion bringing with these elements frayed nerves, the recommendations were approved and the time and place selected for the Convention. It was decided that this general convention should be held the following year, in 1915 in connection with the General Convention of the Women's Home and Foreign Missionary Society.

This experimental convention opened Thursday, August 5, 1915, in Washington Metropolitan Church, St. Louis, Mo. Mrs. Mary Jane Small, president of the Missionary Group, presided at the opening session. At the afternoon session, Professor Aaron Brown, Secretary of the Varick Christian Endeavor Society, was in charge. The session was used in discussing obstacles to Christian Endeavor from the standpoint of the Conference, district and local society. The Reverend O. H. Banks of the Indiana Conference, Mrs. Louisa B. Pringle of the Ohio area and Miss Lyda E. Lee of the Missouri Con-



ference served as leaders. Mrs. Belle Riley Conrad of Washington, D. C. delivered the address on "The Religious Motive Fundamental In Young People's Work."

The evening session was taken up with a welcome program while the next day, morning and afternoon was allotted to the Missionary group. Friday evening Professor Brown gave his annual address. Bishop Walters, another interested churchman, also spoke.

Saturday, the Rev. R. B. Bruce presided. Such matters as grading the school, the pastor's place in the Sunday School and the Teachers' meeting were taken up. Dr. James W. Eichelberger conducted an open parliament on the subject to close the morning session. The afternoon hour brought simultaneous conferences on the various departments of the Sunday School such as the Cradle Roll, Primary, Home and A B C Departments. This first effort at a General Convention was climaxed with the Sunday School parade on Monday afternoon.

The success of the St. Louis convention lent impetus to the religious education movement, so much so, that when the General Conference met in Broadway Temple Church, Louisville, in 1916, the work of the General Sunday School Superintendent was separated from that of the editor of the Sunday School Literature. Dr. James Francis Lee was elected Editor and Dr. James W. Eichelberger, Jr. was selected Superintendent on half salary. At this time Dr. Eichelberger was likewise principal of what is now known as Walters-Southland. The salary of the General Superintendent was to be paid by an assessment of one and two dollars on each church, if he were paid at all.

Meanwhile, a struggle appears to have been going on between the clergy and the laity from an inter-denominational standpoint over the control of Sunday School literature. As is probably known, up to 1910, the literature of all Sunday Schools was based on the planning of the International and World Sunday School Associations. As noted before, these organizations were dominated by lay people. To break this strangle-hold a new organization was formed in that year called the Sunday School Council of Evangelical denominations. Negro groups were slow to request membership in the new organization probably because of the friendly relationships with the Association. By 1917 only one Negro group had actually taken membership and that was the National Baptist Publishing Board of Nashville. In the 1917 annual meeting Zion Church, through Dr. Eichelberger

applied for membership and was accepted. James W. Powell and B. W. Swain aided in this move.

Important actions were taken by the General Conference meeting in Knoxville, Tenn. This time the General Superintendent of Sunday School work was placed on a full time basis. The following year, offices were opened in Chicago in the Michigan Avenue Church, 3947 Michigan Avenue, now the site of the South Side Boys' Club. Later, the office was moved to 438 East 46th Street where property was purchased. The final move was made to 128 East 58th Street in 1936, the property being secured one year earlier.

The second General Sunday School Convention convened in Hopkins Chapel Church, Ashville, North Carolina, August 2nd through the 6th, 1922. The third convention was held in Saint Paul Church, Cleveland, Ohio, August 1st to the 5th, 1923. Emphasis at this conference was placed on curriculum, rural schools, leadership training and on group organization, i. e. children, youth and adult work. This plan of procedure had been utilized in the Ashville meeting as well. It may be interesting to some to note the themes of these conventions; the first general convention had no general theme while that of the second was "The Child in the Midst", and the third, "Religious Education in the New Social Order."

After the first General Convention the Christian Endeavor group decided against a general session, so it will be noted that the Ashville and Cleveland Conference meetings were styled "General Sunday School Convention". In 1924, the General Conference meeting in Indianapolis coordinated the Sunday School and Christian Endeavor Departments and changed the name to the Department of Religious Education. Aaron Brown, formerly the Secretary of the Varick Christian Endeavor was made Director of Promotion for the Department and James W. Eichelberger became Director of Religious Education. Dr. Eichelberger was to oversee the work of the Department supervised by a Board of Religious Education.

The Indianapolis Conference likewise made a significant change in the editorial staff. Heretofore, the Christian Endeavor literature was edited by the Secretary of the Varick Christian Endeavor Union. This duty was now transferred to the Editor of Church School Literature, and this title was changed to the "Editor of Church School Literature." Dr. J. Francis Lee, the Editor, never assumed this task, however, declaring the additional work too much of a responsibility and so it was not until Dr. Buford F. Gordon (later Bishop) assumed



the office on the death of Dr. Lee that the will of the General Conference was carried out. In the meantime Professor Brown continued to edit the material.

The Reverend Jesse E. Colbert has written a little volume called the History of the Varick Christian Endeavor Society A. M. E. Zion Church. It is a little disappointing that more of the early beginnings of the Society are not given, but from official documents and his history we will attempt to say something about the movement.

The Christian Endeavor movement began in a minister's home in Portland, Maine. Rev. Francis E. Clark was pastoring the Williston Congregational Church of that city at the time. The movement spread rapidly from the date of beginning, 1881 (February 2nd). The first convention was held in that city in 1882 when 200 young people attended. Colbert states that the one held in London in 1900 had 40,000 in attendance.

Early beginnings of the Christian Endeavor work are credited to such individuals as the Rev. R. H. Stitt. Reverend Stitt was a product of Livingstone College and one of the first ministers of Grace Church, Charlotte. He was transferred to the New York Conference and stationed at Newburgh, Williamsburg and then Fleet Street (now First Church), Brooklyn. Here he organized what was known as the progressive Literary Society for the youth of his church. Following a revival he placed all young persons joining during the meetings in a group called the Sons and Daughters of Zion.

In 1893 he organized the young people's Society of Christian Endeavor "with eighty-five members, which is doing a good work in the church and community." Reverend Stitt attended the International Convention of Christian Endeavor Societies at Montreal in the same year.

From these early efforts he went on to edit and publish what was known as "The Christian Endeavor Advocate." This he continued until his death.

There is also strong indication that soon after the organization of the Christian Endeavor movement the Reverend Alexander Walters (later Bishop) became interested. Bishop Walls states that he attended several early conventions. The Rev. Jesse Colbert became intensely interested in the movement and aided its development no end.

By 1889 the church as a whole was accepting the new idea of Christian Endeavors. The movement had spread to our mission field

to such an extent that in the Second Report from these fields a society was reported at Brewerville.

In the General Conference of 1896, meeting in Mobile, Ala., the following is noted: "We recommend the Christian Endeavor Society to your consideration and also recommend a district organization of our own to be known as the Varick Alliance."

In the discussion which followed the recommendation was referred to the Committee on Christian Endeavor. The Committee reported, recommending two organizations. "The previous question was called and prevailed." . . . "Mr. Dancy and Rev. J. B. Colbert supported the word Zion instead of Varick. . . The Substitute of Mr. Dancy to substitute Zion for Varick was put and lost." . . . "The main proposition was put which is, that the organization be known as the Varick Christian Endeavor Society of the A. M. E. Zion Church, and prevailed."

"By motion of Dr. W. D. Clinton, of Pittsburgh, Pa., the Report of the Committee on Episcopal Address was adopted as amended. Hence the recommendation of the Committee on Christian Endeavor was amended as above."

According to Colbert, the first Varick Society was organized in Lancaster, South Carolina, by the Rev. W. A. Blackwell. The church in which the first Varick group met is confusing for Colbert states that Blackwell was pastoring Clinton Chapel but that the first group was organized in Mount Zion Church, Lancaster.

It appears that the Christian Endeavor movement came into official existence at the instance of a memorial drawn up by a group of workers at a meeting held in Jersey City, New Jersey. Reverend Stitt was the moving spirit of this meeting but did not live long enough to see his work bear fruit. The Reverend Colbert took up the leadership and no doubt carried the idea to the General Conference.

Others who were closely identified with the movement were: the Reverend J. H. White who acted as secretary of the Board of Control for four years; Bishop Alexander Walters, who became a trustee of the International Society; Bishop G. W. Clinton and the Rev. J. S. Caldwell who later became bishop.

Bishop Caldwell and Rev. Colbert launched, just three months after the adjournment of the 1896 General Conference, the Varick Christian Endeavor. Four years later, when the General Conference met in Washington, they declined to continue editing the paper so this organ was separated from the V. C. E. Union and the Rev. B. J.



Bolding was elected editor. At the St. Louis meeting, 1904, the Rev. J. T. McMillan was elected editor, as well as president of the Union.

Reverend Colbert served as president of the Union from its beginning in 1896 to 1904, leaving the pastorate in 1898 to devote his entire time to this and other duties in the connection. It is said that when he came to the Society there were 600 members. At the close of 1900 there were more than 35,000.

Dr. Colbert was followed in office by the Rev. T. J. McMillan who served until 1912 when Prof. Aaron Brown took over.

The following excerpt completes the story of Christian Endeavors:

"The General conference at Indianapolis, Indiana, in 1905 (evidently a misprint and should read 1924), merged the Sunday School Union and Christian Endeavor Union into the Religious education department under *one* Board of Religious Education. Two coordinate executive officers—Director of Religious Education Promotion—were elected and their work divided upon a functional basis. Heretofore, the salaries of executives of both the Sunday School Union and Varick Christian Endeavor Union were paid by a special assessment from local Sunday Schools and Varick Christian Endeavor Societies, respectively, although the amount of their salaries was fixed by the General Conference. The Indianapolis General Conference provided for the payment of their salaries from the denominational fund."

"In 1932 the General Conference at Pittsburgh, Pa., merged the Department of Education and the Religious Education Department into the Christian Education Department, electing only one executive and the Editor of Church School Literature." So in 1932 Dr. Eichelberger took over the control of the Society.

This humorous note serves to close this account of our Varick Christian Endeavor Society as a separate organization. It is said time after time ministers would write in asking about the Christian Endeavor movement for it was thought that it was a secret organization. Everyone seemed to want a sign and a grip. In order to meet this challenge a picture of the Holy Bible was drawn above which towered a cross as the sign, the whole held by a hand which was labeled the grip.

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SALE OF COPIES OF THE FIRST VOLUME: A History of the A. M. E. Zion Church, Part I 1796-1872. Priced now at \$2.00 per copy (if purchased in quantities through churches). WRITE THE EDITOR: Box 146, Bedford, Pa.

## SERMONIC LITERATURE

A Sermon on

“WHY THE SACRAMENT OF BAPTISM?”

First in series on “The Rites of the Church”

by LeRoy J. Hess

Minister, Upper Ridgewood Community Church, Ridgewood, N. J.

Today we begin a series of five sermons on “The Rites of the Church”. We shall speak about Baptism, Confirmation, Holy Communion, the Marriage Service and the Funeral Service. Our Consistories were asked for their reaction to preaching such a series. They were so much in favor of it that I felt a bit guilty for not having preached such a series before.

The major reasons for preaching these sermons are:

There is a need for a greater knowledge of the purpose and significance of these rites and a need to clear up some misunderstandings regarding each of them. There is a need to magnify in our minds and hearts the place of the Church in the world and in our own personal lives, and a need for a deeper commitment to the Church which is the giver of these rites.

In dealing with these five rites of the Church we consider the major concerns of the Christian's life. Baptism marks the beginning of a new life in Christ. Confirmation is commitment of the individual's life to Christ and His Church. Holy Communion is the central act in Christian worship. Marriage is the Christian union of two persons in holy wedlock. The Funeral Service symbolizes the entrance into the life that is beyond flesh and earth.

This morning we center our thinking on the rite of the Sacrament of Baptism. What is a sacrament? The definition of a sacrament given in the ritual which we use for Baptism is, “It is an outward and visible sign of an inward and spiritual grace”. (This applies to the Sacrament of Holy Communion as well as to the Sacrament of Baptism). There are five marks of a sacrament:

A Sacrament expresses a fundamental teaching of the Christian faith. Whenever we participate in a Sacrament we express our adherence to that which it teaches. If we do not believe what it teaches, we do not in honesty participate in it. It is a pictorial or dramatic illustration of the Christian truth it teaches.



Later we shall consider the Christian truths which Baptism illustrates. Two weeks from today we shall consider the truths which are illustrated in the Sacrament of the Lord's Supper.

A Sacrament is a sign; it points to something beyond itself. There is no virtue in the mere performance of a Sacrament. There is no magic in it, no value in merely going through the motions. We are being superstitious or hypocritical when we participate in a Sacrament if we do not look upon it as an acted parable of a central truth of the gospel.

A Sacrament must be received in faith. If we have not put our faith in Jesus Christ then the meaning of our Christian Sacraments is lost to us and God's grace cannot be mediated to us through them. Only Christian believers can rightfully participate in the Christian Sacraments.

A Sacrament is a rite of the Church. Is it not a social rite, not a rite of society in general. It is the rite of the Christian community, of the Church of which Christ is Head.

Let it be well understood that the Sacraments (Baptism and Holy Communion) speak of the things that are at the heart of the gospel. So long as the gospel is being declared through the administration of the Sacraments, the gospel of Christ is being made known and the Church is carrying on its work.

Why do we have the Sacrament of Baptism? Because it was instituted by Jesus Christ Himself. We have His resurrection command, "Go and make disciples of all nations, baptizing them . . ." (Matt. 28:19). In the Gospel of Mark, the opening sentence is, "The beginning of the gospel of Jesus Christ, the Son of God." Then the writer immediately speaks of John the Baptist; he was the beginning of the gospel of Jesus Christ. John the Baptist was a man sent from God as a forerunner of Christ and His message, and the "rite of Baptism" was at the very center of John's message. We call him John the Baptist. When the early Christians baptized in the Name of Jesus Christ, they related it to the baptism of Jesus Himself by John. The New Testament seems to assume that the rite of Baptism is the universal and necessary gate of entry into the Christian community. Regarding this there was no controversy among the early Christians. They considered Baptism to have been instituted by Jesus Christ Himself. We have Baptism because Christ instituted it.

We also practice the rite of Baptism in the Christian Church because of its meaning. Baptism symbolizes our dying with Christ

and rising with Him. St. Paul writes, "Do you not know that all of us who have been baptized into Christ Jesus were baptized into His death? We were buried therefore with Him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life". (Romans 6:3-4). Paul is speaking about putting to death the rulership of sin over us, and rising to newness of life by accepting the rulership of the Spirit. In Baptism we put to death our rebellion against God by putting behind us the desire to be egocentric and by burying the urge to be governed by the passions and lusts of the flesh, and we rise "to walk in newness of life" through a heartfelt desire to be faithful servants of God and His Son Jesus Christ. With such thoughts as these in mind it has been said, "As Jesus died in order to be resurrected, we too must die for the same purpose. . . . The Church, the body of baptized believers, is a community of resurrected men!"

How is this concept of Baptism related to the baptizing of infants? Naturally infants cannot understand the death-and-resurrection significance of Baptism, but their parents can and should. And the parents, in the training of their children, can and should lead them to live in the Spirit and to walk after the ways of the Spirit.

Baptism also symbolizes moral and spiritual cleansing. This means forgiveness of sin. "All we like sheep have gone astray; we have turned every one to his own way". (Isaiah 53:6). All we, like the prodigal son, have bowed to the temptations of the flesh, and we need the loving forgiveness of the Heavenly Father that we may enjoy His fellowship. It means liberation from the corruption of evil. When we give ourselves in obedience to God He leads us in the paths of righteousness. We walk as in the day. We become children of light.

How can an innocent babe, brought for baptism, need forgiveness? A six-weeks-old child has committed no wrong, indeed he is a holy creature. But there is such a thing as corporate sin. The human race has sinned against God by its disobedience. The little child is a member of the human race. Further, the infant is a self-centered creature. Every parent knows this all too well. Self-centeredness is a sin. It is this corporate sinfulness and self-centeredness that is part of what is meant by the doctrine of original sin. The little child is not aware of his self-centeredness for such is the way of early childhood, nor is he aware of a need for forgiveness, but the parent in presenting the child for baptism accepts for the child God's



promise of forgiveness, a promise which is effective for the child then and as he grows in years. Further, the parents in taking the vows in behalf of the child at baptism promise to bring the child up in the ways of God. In fulfilling this promise they, with God's grace, liberate the child from the corruption of evil. This they do by leading the child into the ways of goodness and truth as revealed in the gospel.

Baptism also symbolizes the receiving of the Holy Spirit. Scripture tells us that when Jesus was baptized the Holy Spirit descended upon Him. In Holy Writ we read of persons being baptized with the Holy Spirit. So the act of baptism points to the gospel truth that God gives His Spirit to those who will receive it.

The little child is unaware of God, and is not conscious of a need for the Holy Spirit at work in his life. But the parents, bringing the child for baptism, can and should be the medium of God's Holy Spirit entering the life of the child. Further the parents are accepting for the child God's promise to send the Holy Spirit into his life, if the child will accept it. It is the parents' sworn duty, by their answers to the questions required at baptism, to so teach and train the child that he will open his heart to God's Spirit.

The use of water in Baptism symbolizes these three meanings of the Holy Sacrament:

The water symbolizes the transformation which takes place in a life as it enters Christ's Fold—the death of egocentricity and the life of obedience unto God. Water has transforming power. It transforms a weedy, useless and dry area into a fruitful and beautiful plain.

Water in baptism symbolizes moral and spiritual cleansing, the washing away of sin by God's forgiveness and freedom from the corruption of evil by the leading of God's Light. Water has cleansing power.

Baptismal water symbolizes the life that is given us by the Holy Spirit, the life-giving spirit of God coming into our lives. Water has life-giving power. We need it to keep our bodies alive.

I close with a direct word to parents, then to older youth and adults. It is a high and holy privilege for parents to bring their children to the Church of Christ for its rite of Holy Baptism. Such a privilege entails a high and holy responsibility. Baptism is the sacrament of "the new birth", of being "born of the Spirit", it marks the beginning of the journey in Christ, it is the "door into the Church,

the Christian community". Parents promise, in having their children baptized, to teach them the claims of Christ by word and example and to bring them up in the fellowship of Christ's Church. It is worse than useless for parents to have their children baptized if they do not intend, with God's help, so to do.

To the older youth and adults: Remember that a sacrament is "a sacred sign which God uses for the quickening of our faith". In the case of Baptism the sign is given only once in a lifetime, but its efficacy continues working through faith as we look back upon it. Our faith is a response to what God does for us. Baptism is a sign which indicates that God transforms us, cleanses us and gives us His Spirit. Thus we find Martin Luther, when oppressed by the sense of sin and judgment, saying, "I was baptized". With this faith, and relying on the grace of God, he moved on in Christian living. So can we!

Prayer—O God, who hast given unto us the sacrament of Baptism, give us grace to use it aright. Amen.

Sources:

The Bible—The Interpreter's Bible

The Theology of the Sacraments by D. M. Baillie

Rediscovering the Church by George Laird Hunt

The Strangeness of the Church by Daniel Jenkins

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The Editor visited the Palmetto Conference for the first time in his life when the sessions met in Columbia, South Carolina, presided over by Bishop H. B. Shaw, the Bishop of New Jersey as well as other conferences. Few, if any, can surpass Bishop Shaw in hospitality and we certainly spent some very enjoyable days in Columbia. The conference has been progressing steadily to the point that it is in the forefront of conferences in the denomination. The Conference Workers, during this quadrennium, for example, have reached a point of doubling the amount raised at the opening of the period.

Interesting too, was the work of the Christian Education forces, headed by Miss Mamie E. Gordon. Several churches brought large numbers of young people to the sessions, one, more than 100 miles away, bringing more than 25 youth. This conference laid plans for the holding of a Leadership Education School this coming year. We look forward to this new advance in Palmetto Conference activities.



## THE REV. ELIZABETH S. JOHNSON WILSON

Wife of the Founder of Caldwell Temple, Columbus, Ohio

August 31, 1959

by Reverend J. Dallas Jenkins, Minister  
Caldwell Temple, Columbus, Ohio*"On that day there shall be neither cold nor frost. And there shall be continuous day (it is known to the Lord), not day and not night, for at evening time there shall be light."*

Zechariah 14: 6, 7.

Here the prophet was looking into ugly times, but as it passed before; as the events went in their movement on and on in his vision, there was an end to those times. For God had heard once again, the cry of His people. Coming up from this darkness, the prayers of the prophets as well as the chosen of God as a whole, while their hearts were again turned toward God, and their faith again glowing; the prophet saw the gleam of a light for the future. And, so, it is in such an age of trouble and ugliness, no doubt, that Father Wilson and his wife, Elizabeth, saw the need for Zion to do some speaking to the people of this city in the Name of our God. And in helping to prepare for the day of eternal bliss that is coming. They had been asked by the Bishop to look the field over to see what could be done. "How and where to begin?" were questions that husband and wife talked over for days, and maybe months or weeks. To whom will we speak to help us start? Can this darkness be expelled? These questions had an answer, but where would they find the answers, was uppermost in their minds.

Let us do some thinking during the week to come:

*I. There were Clouds and Storms on the horizon*

Starting was the thing, and starting is not easy. It was not easy for them to start out in a strange city, to build a congregation with a few friends, and well wishers. But they had faith in that God would be with them in such work. Do you think they could make the start without such a high faith in God? Do you think it was all sunshine after they started out? Do you think everybody was with them all the way? No, no! Clouds arose, lightning flashed and thunders shouted as they worked to go forward to build this church. And sometimes there were storms of rain and snow and hail, that sought to hold back the progress of the little group. Father Wilson had encouragement from Mother Wilson, and in her very heroic way

they held on.

Keep in mind, that likely, it was for them like it was for the Prophet Zechariah who in the midst of the exile, could preach: "On that day there shall be neither cold nor frost. And there shall be continuous day (it is known to the Lord), not day and not night, for at evening time there shall be light."

## *II. The parting that left more darkness*

No one can know the heart and soul of Mother Wilson, but those who have passed through the same kind of darkness, when she saw the sod placed over her beloved husband. They had lived together for many years, the work of the church was moving nicely, no doubt, and all seemed well. But then the storms are not over, the cloud of death overshadows, and her heart is aching for the husband of her youth. He marches out into the eternity, and she is alone to face the storm of life, but she must carry on until another day. Darkness now, would there again be light? Most likely for her it was more darkness as she tried to look into the years.

The days came and went, and Rev. Elizabeth Wilson realized that God was in the darkness. And so she lived on, and as we celebrate her home going today, we are sure that she had to weather many more storms; for she is, according to what we have heard, almost ninety years of age, and that is not far away from an hundred years, eighty-four years to be exact. She weathered the storm well.

In the midst of a growing church there are stormy days, and we know that there were some days in this church. But thank God for souls like Rev. Sister Wilson, for she was faithful under the pastors that came and went, like Rudd, Tipp and Fuller, yes and Kirk and Jenkins, until another storm broke in on her, the storm of age, which will if we stay here long enough, come to us also. But she could sing with the Psalmist (they tell me it was Moses, and if it were Moses, he was certainly a great singer) "Lord, Thou has been our dwelling place in all generations. Before the mountains were brought forth, or even Thou hadst formed the world. . . . The years of our life are threescore and ten, or even by reason of strength fourscore; yet their span is but toil (labor) and trouble. . . . Yes, Sister Wilson's life was just like this but she held on to Faith in God, the God of her husband, the God that she preached who would "for her at evening time . . . be light." In the evening of her life, there was this light of faith in God that enabled her to bear up under the toil and pain and



trouble that are in the years.

III. *"At evening time, Light"*

Yes, she lived a grand life, and this church, you and I are products of the life she lived today. For had the Wilsons not passed by this way, maybe there would have been no Caldwell Temple to help us on to God! "For at evening time there shall be light." She lived as she believed that. And thank God, though she saw many evil days of darkness in ill health, the end came when the light showed itself from the God who creates light. The words of the poet are befitting here:

PSALM 90

Lord, thou hast been our dwelling place in all generations.  
 Before the mountains were brought forth, or even thou hadst formed  
     the earth and the world, even from everlasting to everlasting,  
     thou art God.

Thou turnest man to destruction, and sayest, Return, ye children of  
 men.

For a thousand years in thy sight are but as yesterday when it is past,  
     and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the  
     morning they are like the grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is  
     cut down and withereth.

For we are consumed by thine anger, and by thy wrath are we  
     troubled.

Thou hast set our iniquities before thee, our secret sins in the light  
     of thy countenance.

For all our days are passed away in thy wrath: we spend our years  
     as a tale that is told.

The days of our years are three score years and ten: and if by reason  
     of strength they be four score years, yet is their strength labour  
     and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear,  
     so is thy wrath.

So teach us to number our days, that we may apply our hearts unto  
     wisdom.

Return, O Lord, how long? and let it repent thee concerning thy  
     servants.

O satisfy us early with thy mercy; that we may rejoice and be glad  
     all our days.

Make us glad according to the days wherein thou hast afflicted us,  
and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their  
children.

And let the beauty of the Lord our God be upon us: and establish  
thou the work of our hands upon us; yea, the work of our hands  
establish thou it.

The spirit of her beloved meets her now, and another Singer  
sings:

“A knock is at her door, but she is weak;  
Strange dews have washed the paint streaks from her cheek;  
She does not rise, but, ah, this friend is known,  
And knows that he will find her alone.  
So opens he the door, and with soft tread  
Goes straightway to the richly curtained bed.  
His soft hand on her dewy head he lays.  
A strange white light she gives him for his gaze.  
Then, looking on the glory of her charm,  
He crushes her resistless in his arms.

“Stand back! look not upon this bold embrace,  
Nor view the calmness of the wanton’s face;  
With joy unspeakable and ’bated breath,  
She keeps her last, long liaison with death!”

(Paul Laurence Dunbar, a. 1895)

And, so, Mother Wilson, we bid you Good-night, knowing “On  
that day there shall be neither cold nor frost. And there shall be  
continuous day (it is known of the Lord) not day and not night, for  
at evening time there shall be light.”

Amen!

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Less than two weeks after the passing of his wife, Mrs. Isabelle Williams, the Reverend G. Barton Williams, for the past three years, minister of the Mt. Pisgah A. M. E. Zion Church, passed suddenly, at his home in Bedford, Pa. He had just returned the day before from the 113th session of the Allegheny Conference where he had been re-appointed for another year.

Less than an hour or two prior to the estimated time of his passing he had talked with the Editor and was in apparent good health. He was laid to rest in the local cemetery on Saturday, November Seventh. Mrs. Williams had passed just two weeks before.



## HISTORICAL NOTES

### BISHOP PARIS ARTHUR WALLACE

Paris Arthur Wallace was born in Blount County, Tennessee, on a farm near the town of Maryville, on the seventeenth of April, 1869. He was the third child of seven sons and two daughters of Tobias and Amanda Wallace. He attended the three to four months County Schools and learned to work on the farm until he was eighteen years old, when he persuaded his parents to enter him in the Freedmen's Norman Institute, a school founded by Quakers in Maryville, Tenn.

He was "converted" to the Christian religion in a revival in the school, and joined the African Methodist Episcopal Zion Church in the little town. He sang in the choir taught in the Sunday School; and served in every possible way in the organization. He graduated from the Institute in 1888. In 1891 he entered Maryville College, an interracial institution, Dr. Boardman a Massachusetts man, President. In 1895 he graduated, receiving a prize of twenty-five dollars in gold for the best oration. Dr. Boardman discussed with him as to a choice of a career, the Doctor advising that of law, and Paris leaning toward the ministry. His family background and his own inclination won the decision and although he had been appointed Principal of the colored school in Maryville, he resigned after two or three months, and entered the Theological Department of Lincoln University, Pennsylvania. He was graduated in 1898 with the degrees of Bachelor of Sacred Theology and Master of Arts.

While in college he was licensed and ordained deacon by his pastor, the Reverend Edward D. W. Jones. He joined the Tennessee Conference in 1894, and was ordained an Elder, under Bishop T. H. Lomax. During his last year in Maryville College, he pastored the Zion Church in the little town of Louisville, Tennessee. While in Lincoln University, he pastored the Zion Church in Oxford, Penna.

In 1896 Dr. George W. Clinton was elected to the bishopric. He sought the services of young college and university men for his charges, and in that interest he corresponded with Wallace while he was in the Seminary of Lincoln University. So it was already settled that on his graduation he would be sent to Tompkins Chapel in Chattanooga, Tennessee. He pastored there two years, and while in Chattanooga he met and married Miss Ida Lorna Wallace, a public school teacher of that city. They spent their honeymoon in Wash-

ington D. C. at the General Conference which met there May 1900.

In the fall of that year Rev. Wallace was transferred by Bishop Clinton to Jacob Street Tabernacle, Louisville, Ky. He served there three years and was promoted to the charge of the leading church in N. E. Washington, D. C. under Bishop Josiah S. Caldwell, serving there and in Allegheny, Penna. until the General Conference met in Philadelphia in 1908, in "Big Wesley". Chosen by the Corporation of that Church from a number of aspirants, Dr. Wallace was appointed by Bishop John W. Smith as pastor for the next four years, according to the custom for charges of the first class. He continued in Wesley for two terms, until 1916, and at the General Conference in Louisville, Ky. he was among the candidates for the Bishopric. For reasons, there was a deadlock for days until finally Wallace declined to run, and the four other candidates were elected.

He served as pastor of "Fleet Street Memorial" Church, Brooklyn, N. Y. from 1916 to 1920, and returning to his native state for the General Conference held in Logan Temple, Knoxville, Tenn. he was elected a bishop in a place twenty miles from where he was born. He served as Bishop for twenty-four years and retired, full of years of service to his Church and his country.

While pastoring in Washington, D. C., he received the degree of Doctor of Divinity from Livingstone College.

In 1944, after retiring, he was invited to Lincoln University to have conferred upon him the degree of Doctor of Laws. The Lincoln University Bulletin said of him on that occasion: "Bishop Wallace labored mightily and effectually at home and abroad, within and beyond the boundaries of denomination, race and nation for the advancement of the Kingdom of God."

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Tidings Press (Nashville, Tenn.) has published a little pamphlet for the Christmas season which should be of aid to churches intent on "keeping Christmas Christian." Suggestions are offered on three levels, the family, the community and the church, that Christmas observance might be more meaningful and sacred. In addition Tidings offers other pamphlets of the season such as: *Keeping Christmas* by Henry Van Dyke, *A Christmas Creed* by Walter Russell Bowie, *Rediscovering Christmas* by G. Ernest Thomas and *This is Christmas* by the same author. Why not write for their special Christmas Packet (35c) and really place new emphasis on the Season?



## REV. FLORENCE RANDOLPH

Rev. Florence Randolph was born in Charleston, South Carolina, August 9, 1866, a daughter of John and Anna (Smith) Spearing. She was educated in the public school system of Charleston and at Avery Normal Institute. At the young age of eight years Reverend Randolph was greatly impressed with Christianity through the teachings of a blind grandmother whom she led from house to house as the grandmother prayed with the sick and explained to them the Holy Scriptures. Unconsciously, this activity was preparing the young Florence Randolph for the great task that lay before her, the furtherance of the Father's work.

In later years as Dr. Randolph became increasingly interested in social and religious endeavors, she began the study of Bible History under a private tutor who was a Yale graduate and an astute Greek and Hebrew scholar. Subsequently Dr. Randolph completed a course with the Moody Bible Institute in Chicago and further studied at Drew Seminary, Madison, New Jersey.

Dr. Randolph's public work spanned fifty years. She began with the Woman's Christian Temperance Union in 1892 lecturing and organizing against the liquor traffic and remaining after in that organization for about forty years.

She was licensed to preach in Jersey City in 1897 and was ordained a deacon at Atlantic City in May, 1900. During her active ministry Dr. Randolph pastored at five churches, the first being the A. M. E. Zion Church on Pennington Street in Newark in May, 1901, now Clinton Memorial Church. She was ordained an elder in 1903. For twenty-five years Dr. Randolph served as the president of the Women's Home and Foreign Missionary Society of the New Jersey Conference of the A. M. E. Zion Church and was the General President of the Society for four years. She was a member of the State Christian Endeavor Society and was the organization's only Negro state member for two years. When the women of the country gained the right to vote, she was appointed by the late ex-governor Stokes, chairman of the Republican Party, to assist Mrs. Lillian Feichert, the head of the State Republican women's auxiliary, during the Harding campaign in organizing the entire state.

In 1915, Dr. Randolph founded the New Jersey State Federation of Colored Women's Clubs and served as President for 12 years. Reverend Randolph was also chaplain of the National Association of Colored Women's Clubs for four years.

In 1925, Rev. Randolph was appointed to hold a small mission at Summit, New Jersey. Such was the zeal of Reverend Randolph's ministry, that her congregation soon outgrew the mission and her inspirational leadership was responsible for the building of a beautiful \$80,000 red brick colonial church, Wallace Chapel A. M. E. Zion Church together with a parsonage and a community house.

Believing in the need for the furtherance of God's work, Rev. Randolph traveled abroad extensively. In 1901 she attended the Ecumenical Conference which met in London, England and later traveled in Scotland, Belgium and France.

In 1922 she again visited England enroute to the Gold Coast, British West Africa, now Ghana, where she spent two years bringing the Gospel to Africa as a foreign missionary. She spent time in Sierra Leone and Monrovia, Liberia. Upon her return to America she brought with her an African girl, Charity Zombelo, whom she educated in Summit High School and Hampton Institute. Upon her return to Africa Miss Zombelo furthered the spread of the Christian principles through her teachings in African schools.

Dr. Randolph, in 1931 made a trip to the Holy Lands including Palestine, Italy, Egypt, Turkey, Greece and several points in North Africa.

Livingstone honored Mrs. Randolph in June 1933 by awarding her the honorary degree of Doctor of Divinity, making her the first woman in the A. M. E. Zion Church so honored.

In July, 1942 she was appointed by the Executive Board of the New Jersey Federation to present Mrs. Eleanor Roosevelt to the Convention at Bordentown Industrial School, Bordentown, New Jersey. She was subsequently invited to offer the invocation preceding Mrs. Roosevelt's address to the General Convention on Christian Education and Christian Youth Council at Livingstone College, Salisbury, North Carolina in August of the same year.

After pastoring at Wallace Chapel in Summit for over 20 years Dr. Randolph retired in 1946 although she continued as pastor emeritus and spoke frequently at services in various churches.

Dr. Florence Randolph was called to the Father, to whom she had so diligently dedicated her life's work on December 28, 1951 leaving behind a devoted daughter, Mrs. Leah Johnson, two grandchildren and many, many whose lives had been touched by her ministry.

Her epitaph. "Let your light shine before men that they may see your good works, and glorify your Father who art in heaven."



## THE CHURCH

Perhaps the greatest impetus for inservice training of Ministers and Lay people is fast reaching its climax in the A. M. E. Zion Church. While recent years have seen fewer Conference-wide projects more people have discovered the need of more preparation for Christian service than ever before. There is little doubt that the 1958 General Convention with its more than 700 individuals in daily study began the upsurge while 1959 has seen the trend in a widening light. For example: the two weeks conducted at Dinwiddie, Virginia saw capacity groups of children, young people and adults with more ministers in attendance than last year even though we have yet to reach the 100 ministers in attendance of a few years ago. Earlier, of course was the highly successful Durham Leadership School, conducted by the ministry and leadership of the three Zion Churches of that city, Reverends R. L. Speaks, Tharrington and Siler. More than 150 individuals studied for a full week here.

Bishop S. G. Spottswood can look back on an highly successful Tri-Conference School at Indianapolis this year, in this writer's estimation, the best of any of the previous projects. There were more ministers in attendance, better study habits and a firmer grasp of that which the church needs to be accomplishing. In the Tennessee and East Tennessee and Virginia Conference, headed by Bishops H. T. Medford and R. L. Jones, another successful School was conducted. We have not had any reports from the Alabama project but we do know that there were early plans for a school at Lomax-Hannon.

The Reverend C. H. Mack, who has been doing such a splendid job at Salisbury, Maryland, first, in the building of a Christian Education edifice and then in a great project of practically building a new Sanctuary to accommodate the great crowds which throng the Church, conducted another large School in late August and early September.

Mrs. Marjorie Walton, District Director of Christian Education for the Pittsburgh District of the Allegheny Conference sponsored a worth-while and interesting Christian Education Institute among the churches of the District in mid-September. This pioneering effort again demonstrated the awareness of study and planning among the churches of Zion. We feel the District project which the Pittsburgh Area advanced is merely the beginning of interest for this Conference. Ahead lie at least two other projects, in Detroit and in Cincinnati and we know they too will advance the work further.

Amidst all the problems which Zion faces, however, there is much hope and faith. Above we have mentioned the completed work of the Reverend C. H. Mack who in recent years, has constructed an eight room Christian Education Building for the more than 250 children, youth and adults who throng the church Sunday School. The church, with a membership of 250 faces each Sunday a crowded situation even though within the year the walls of the building have been torn down (all except a part of one) and moved out beyond any ordinary concept. And still, the church is crowded. We congratulate this ministry and this organization for one of the best jobs accomplished in all of Zion.

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At long last, after years of struggle and heartache, the Metropolitan Church of Birmingham, Alabama, pastored by the Reverend G. W. McMurray celebrated its opening and dedication September 20 - October 11th. This achievement under the administration of Bishop W. A. Stewart will perhaps climax a great work in Alabama, not forgetting the accomplishments at Lomax-Hannon College.

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On Sunday afternoon, September 13 at 3 P. M. the St. Paul Church, Palmer and Beaubein, Detroit, was led into a new home at Lawrence and Dexter Blvd. by its great leader, Dr. W. A. Hilliard. For years we have looked upon this congregation as one of the finest in all of Zion for, while it has had but a mere 46 years of history few people have had the zeal of the denomination for every cause, missions, education, expansion, as this people.

St. Paul Church began in the home of the Reverend E. J. Berry in 1913 on the North side of Catherine Street, now Madison. Five years later the Reverend L. Q. Conquest assumed charge and the congregation found themselves worshipping in the old Dutch Reformed Lutheran Church. In 1922, the late Reverend P. R. Flack became the minister and purchased the parsonage at 1962 Catherine and later purchased the site so well known in Zion Methodism, two national meetings having been held there, the Quadrennial Convention of the W. H. and F. M. Society and the General Conference of 1944.

In 1941 the late Reverend L. P. Powell was appointed to the congregation, leading the congregation through the depression, purchasing the community house next door and a parsonage on the same street. In 1947, the present pastor, Dr. W. A. Hilliard succeeded Dr. Powell. During these later years (1947-1959) over 2,000 members



have been added to the congregation.

The work of Dr. Hilliard has been that which we label as highly serious. The interests of the church, time after time have been placed paramount, as they should be but so often are not. When he has been missed from some gathering of the denomination one could be sure that he was busy on this vast project which has been in the making now for several years. The acquisition of this vast church plant will bring to him a crowning achievement in the denomination.

The church, itself, provides for every need of Christian people in these days of forward advance in the Kingdom of God. It is planned that all facets of Christian Education will be fully met that this fine people will always remain in the front of Zion endeavor.

By the side of Friend Hilliard has been his fine wife, Mrs. Edra Hilliard. She will be remembered as a past official of the Woman's Missionary Society, one who labored hard to unify the work of that group and the efforts of Christian Education.

Again we offer our congratulations to pastor and people, to Bishop and Annual Conference, to Zion in general for this great advancement.

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### ANNUAL DECISION DAY OBSERVED AT LITTLE ROCK CHURCH

A day to be remembered in the history of Little Rock A. M. E. Zion Church was Sunday, September 20, 1959. The most memorable of the occasions was "The Second Annual Decision Day" at the Church. During the Sunday School hour, the pastor, Rev. E. Raphael Michael delivered a brief—but sweet and inspiring—message to the school on the subject "Choose you this day whom you will serve." This message—to be long remembered by the young and old as well—was addressed primarily to the younger generation in the school. At the singing of the invitational hymn, "Take the Name of Jesus With You", 18 youths made their way to the pastor at the altar and indicated their decision for Christ. Mr. C. D. Rippy, Director of Christian Education, and Miss Margie C. Morris, Superintendent of the Sunday School, escorted these young people to the altar.

During the morning worship service, Ulysses Ford, III, a member of Boy Scout Troop 61 of Oaklawn Center, and a member of Little Rock A. M. E. Zion Church was presented with an Eagle Scout Rank by a special Court of Honor conducted by Scout Commissioners T. S. Chiles and C. D. Rippy. Ulysses received his training under

Mr. Hubert Jefferson, Scout Master of the Oaklawn Center. A smaller Eagle Scout Badge was presented by the pastor to Ulysses' mother, Mrs. Roberta T. Ford. Two boy scouts, William Rice and Willie Rice were presented with first class rank and Edward Crowder and Alfonso Edwards, Jr. received the second class rank. All these boy scouts are members of the Church and of the Church Scout Troop, Number 71 under the leadership of Mr. Earnest Duren. Present and participating in the brief ceremony was Mr. B. T. Warren, Field Scout Executive for Mecklenburg County.

Another highlight in the Church's activities for the day was the first annual "Planning Retreat" of the Board of Christian Education held at the Mecklenburg County Girl Scout Camp out on the Catawba River. Following the morning service the Board of Christian Education and many teen-agers went to the camp in a motorcade and enjoyed a fellowship lunch on the lawn which preceded the planning session in the cabin. The impressive worship service was held on the river bank under the trees. The teen-agers conducted the worship with Mr. Rippy presenting the Vesper message.

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Recent changes in the ministerial appointments:

The Reverend C. R. Coleman from Evans Metropolitan Church, Fayetteville to Pennsylvania Avenue, Baltimore to succeed the late Dr. G. M. Edwards.

The Reverend R. N. Davis from Jacob Tabernacle, Louisville to the Presiding Eldership of the Madisonville District, Kentucky Conference, replacing the Reverend J. C. McCain, retired.

The Reverend Robert E. Lee from Madisonville, Ky. to Jacob Tabernacle, Louisville.

## REVIEWING THE NEWS

NEW YORK, Oct. 16—Dean Herbert Stroup, of Brooklyn College, N. Y., is en route to the Far East today to head up a two-month survey of the refugee situation in Calcutta, India. A well-known sociologist, Dr. Stroup is on loan to Church World Service, relief agency of the National Council of Churches, which is sponsoring the study aimed at alleviating the plight of 3,000,000 destitute refugees in the Calcutta area. He will be joined in the project by three other specialists who will live and work in Calcutta while analyzing the critical situation in an area where there are more than three million refugees.

“The Calcutta problem dates back to the time of independence and partition ten years ago” Dr. Stroup explained prior to his departure from New York on Friday, “but the situation has grown steadily worse due mainly to the continuous influx of more refugees from East Pakistan.” Purpose of the study, he said, is to determine the exact needs, including direct relief and welfare, and to draw up a long-range program of assistance. Dr. Stroup will arrive in Calcutta Friday of this week and will immediately confer with his colleagues in the study.

Dr. Stroup pointed out that churches in the U. S. are being asked to provide \$50,000 to implement the team’s findings, which will be submitted to the Board of Managers of Church World Service. Assistance to refugees in India is one of the three main projects undertaken by Church World Service as part of its contribution during the UN-sponsored World Refugee Year.

Dr. Stroup will be working with the Rev. Ernest Campbell, United Presbyterian missionary in the Punjab, the Rev. Ernest Benedict, a joint CWS and Mennonite representative in Calcutta, and Dr. Robert B. McClure, a medical missionary of the United Church of Canada who is being transferred from another part of India to help make the study.

“From the beginning, Church World Service has been alert to conditions in the area,” said Dr. Stroup, “and any enlarged church effort will take full account of the valiant efforts being carried forward by the Indian and West Bengal governments to deal with it.” Stating that the problem cannot be solved by the church agency alone, he said that efforts will be made to set up a cooperative program of major aid for an extended period. This will include joint undertakings with



the National Christian Council of India the British Council of Churches and the Division of Inter-Church Aid of the World Council of Churches. Church World Service represents 35 Protestant and Orthodox relief agencies in the USA and works in 60 countries.

The deputation to Calcutta will examine immediate needs, both in relief and rehabilitation, and report findings as to the best use of present limited supplies of food, medicines and other material aid. In cooperation with Indian Government officials, the team will also study the possible resettlement of some Calcutta refugees and work out means of their transportation to any suitable areas they locate.

In 1958, Church World Service shipped 19,299,851 pounds of food to India, while through September this year, 19,139,441 pounds were sent there in the on-going CWS relief program and to help meet the Tibet refugee emergency. In addition, two million multi-vitamin tablets were distributed this year in India, CWS reports.

Dr. Stroup has made similar studies of refugee problems in Europe and the Middle East. Professor of Sociology at Brooklyn College, he is also president of the board of directors, Association of Brooklyn Settlements; a member of the New York City Youth Board and a general committee member of the department of Campus Life of the National Council of Churches.

"It is clear that a more imaginative and substantial program of assistance is required in the Calcutta area," Dr. Stroup declared, "and the World Refugee Year lends an impelling concern to the plight of these millions of people."

Dean Stroup will be recalled by many readers of the A. M. E. Zion Quarterly Review as one of our regular contributors.

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SALE OF COPIES OF THE FIRST VOLUME: A History of the A. M. E. Zion Church, Part I 1796-1872. Priced now at \$2.00 per copy (if purchased in quantities through churches). WRITE THE EDITOR: Box 146, Bedford, Pa.

## EDITORIALS

### TRAINING THE PEOPLE FOR CHRISTIAN LIVING AND SERVICE

Recent happenings and trends on the American scene have pointed up the vital need of a rethinking and a new study of the role of the minister in community life. Particularly is this true of many ministers of our denomination and of others closely associated with Zion. All too frequently little is done until stark catastrophe stares us in the face but it is this Editor's hope that this will not be the case where Zion Methodism is concerned.

For several years, now, we have been aware of the rapid shifting of population from the deep South to points north and west. The Ministers' and Laymen's Association took cognizance of this fact in their action on the anniversary of the California Conference. It is to be hoped that added interest will be turned to this area as well as studied considerations. The Michigan Conference has shown its awareness of the need by expansion efforts in Wisconsin, Illinois and Michigan. Other areas, too, have shown interest. But there is more to the picture than even this, for within the confines of older conferences there appears the imperative of dealing with marginal churches, the urgent imperative of a trained ministry suited for the preparation of parishioners for final integration where the days of local congregations are numbered.

This Editor attempts to propose no decision as to what churches should be maintained or abandoned. In truth, it appears to us that the whole program of action should be one of denominational policy rather than isolated instance, but whatever course is to be followed the end product is the same—the basic desire to so train membership that it can move in a common Christian world. In this light, it appears to us that here poses a need to re-direct the programs of our annual conferences, for it is a safe conclusion that our present training efforts (inservice) are not sufficient to bring the desired results in the short time we have to shift directions.

Assuredly, such a proposal is radical, but it is our belief that we must avail ourselves of all avenues possible and forget the common objections one raises about time and expense. Certainly the Zion Church and her leadership cannot continue active interest in racial integration without recognizing its final effect upon us as a denomination. Where we find the necessity of action on the one front there

exists the increased demand of preparation on the other hand.

This Editor advocates, as well a studied re-classification of many of our suburban, and town and country churches, setting aside some as the training ground of new ministers, others as student pastoral charges and still others as churches for the ministers who find themselves in the declining years of their service.

For years, now, it has been our belief that a wider training program for our ministry could be had by setting aside churches located in college towns and small cities as those to be particularly allotted to ministers who are interested in improving their training. In short order at least 50 such churches could be found throughout the denomination. We are not speaking of churches in and around such institutions as we maintain in Salisbury, North Carolina, Rock Hill, South Carolina and Greenville, Alabama, but churches in Ohio, Indiana, New York, Pennsylvania, New England, Maryland, etc. With the increasing cost of college training and the further crowding of our institutions we must resort to such action to put through a crash program of ministerial training.

With the concern we express over pension service, it appears to us that good use could be made of other churches where ministers, after long years of service, find themselves in need of less exacting parishes. From three to five years spent in such a situation could aid immeasurably the church, the minister and the people.

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### ON EXPANSION

The first budget proposal which the committee headed by our friend, the Reverend Dr. William M. Smith which appears in this issue has an interesting item other than that listed as *Scholarship Fund*, that having to do with supplementals to presiding elders and pastors. We commend highly this thinking but would like to add some comments on that point.

One of the gravest angles of our denominational budget is the element of FULL USE. By that we mean the necessity of getting from every dollar the maximum return. We are perfectly willing that every individual should receive a living wage for service rendered. In fact, we have an abiding feeling that we cannot see the activity around us without knowing and desiring that the ministry receive that which every other workman demands and secures. We know, too, that there can be no dignity to any profession without the safe-



guarding of the necessities of livelihood. We know that this lack of adequate support has had a great deal to do with adequate leadership. BUT, and we believe this is important, once these needs are met the denomination has every right to expect results in keeping with the improvements brought about.

Time after time we have heard complaints about support in many fields. And these complaints are justified—to a given point. While the denomination has had its problems, it should be stated that she has paid lip service to Home Missions, granting to a few ministers small monthly stipends to supplement their small salaries. In some of these instances we have felt that we were accomplishing nothing for year after year the same conditions existed and in some cases, were allowed to worsen. In another case we have heard complaints from the Bishop, that after years of supplementing, nothing resulted.

Supplementation of this nature is just poor business. The church is not in business to provide someone with a living. She exists to bring people to Christ, to reveal Christ, to create a Christian atmosphere. Where her leadership fails woefully in these ends, we can but conclude that the individual has missed his calling.

Expansion can succeed if the individuals who have the opportunity are sincere. The funds suggested can be of great aid—providing the individuals receiving this are fair with the church and with their God, placing God and Christ first. Certainly the Presiding Elder is in position to attend to several things: improve the calibre of the leadership of a given area, plant new churches and lend a sense of direction to the church. This has been done in two areas of note. For example: the Columbus District of the Ohio Conference now boasts more churches in the Cleveland area (now District) than existed in the entire Columbus District a few years ago. More than that: the Presiding Elder (I. B. Pierce) receives more money from this Cleveland area than the entire District paid at one time. We believe that this is a firm instance of that which can be accomplished in most areas. The rate of increase may not be as great but advancement should be noted.

A few years ago the Presiding Elder of the Boston District (New England Conference) informed this Editor that within a few years four new points had been added to his District, two of them strong enough to entertain the Annual Conference. Again, we state that where the Presiding Elder is alert, with an expansion minded Bishop, the work can be done and no presiding elder needs to receive year

after year the same low salary.

We recognize that there are areas faced with loss of membership and the closing of a few churches. Others, even in older areas of the Church (in fact, New England is one of our oldest Conferences), can see opportunities where our agrarian society is becoming an urban one.

We are active supporters of the proposal but LET US GET RESULTS FOR OUR MONEY.

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#### REVEREND G. M. EDWARDS

A few hours, in fact, less than three hours before the passing of the late Reverend Dr. G. M. Edwards, we were privileged to visit him in his hospital room and have prayer, never knowing or thinking that he was that near death. As we hastened away from his bedside to keep him from talking too much, as he seemed inclined to do, we had no thought that this would be the last time we would see him alive. Leaving Baltimore around 4:30 P. M. we were informed that our friend had crossed the Great Divide soon after 7:00 P. M.

As we look back on those hours we see so much that we wished we had have done. First of all, we would have listened to that which the Servant of God had to say in those final hours when our main desire was to see him conserve his strength.

Dr. G. M. Edwards in so many ways, was one of the rich blessings God had given Zion Methodism. While the Baltimore Church was not a young organization those of us who knew of its work and growth, were firm in our knowledge that G. M. Edwards labored hard to make it one of the strongest organizations of the Philadelphia and Baltimore Conference. Any beginning minister, or old one, for that matter, could do well to emulate Reverend Edwards, for that which he found was merely the beginning. He made the organization that which he desired.

There may be those who differed with his ideas and his philosophy, but, few, there are, who will deny his diligence to duty and his love of Zion.

## LOOKING AHEAD IN BOOKS

### THE LAYMAN'S BIBLE COMMENTARY

The John Knox Press, Richmond 9, Virginia, has sent out for review the first copies of The Layman's Bible Commentary (Vols. 1 and 22). The Editor has utilized days of enforced inactivity of a more strenuous nature enjoying the reading of these books, geared to lay reading but of great value for the beginning minister or the individual who appreciates down-to-earth reading sans the language which is utilized in many of our theological works.

Beginning with such a simple approach as What is the Bible and continuing with The History of the Bible, The Message, How we Got our Bible and How to Study the Bible, to say the least the work is both concise and interesting. The first volume, containing less than 175 pages, does not discourage the person of limited time nor present itself in such an elementary fashion that the casual reader becomes weary.

Volume 22 deals with Galatians, Ephesians, Philippians and Colossians. Written by many authors with many different styles, we highly recommend this set for young ministers, particularly for study courses in the Pastoral Institutes and for libraries in our church Sunday Schools. Special rates are available when bought in quantities of four or more.

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### PAMPHLETS AND TRACTS

A few years ago one of the ministers of the Zion Methodist Church complained of a lack of material for free distribution among our membership. In the writing and sale of the first volume of the History of the A. M. E. Zion Church we quickly discovered the fact that this lack of available material had a great deal to do with the sale of other works. Since then, we have been on the look-out for possibilities which might at least serve as a stop-gap until the writing of the church catches up with the need. Recently, we feel we have run upon material which can prove serviceable at low cost.

Tidings Press of Nashville 5, Tennessee has issued pamphlets dealing with the following subjects:

The Protestant Idea of the Holy Communion

The Protestant Idea of Baptism



The Protestant Idea of Prayer  
The Protestant Idea of the Church  
The Protestant Idea of Marriage  
The Protestant Idea of the Bible.

These are just a few suited to wide distribution among members at low, low cost. It is this Editor's belief that beginning with any one of them, distributing from time to time a hundred or so among medium sized congregations, will do wonders in promoting church loyalty and enthusiasm. By promoting this series for three or four years it is our belief that one can lay a good foundation for Christian advancement. In a world when all types of literature are falling into the hands of your members we can leave no stone unturned to counteract this influence.

The church who wishes to continue this free distribution of literature can find added materials such as:

Plain Facts About Protestantism  
What Every Protestant Should Know  
Love, Courtship and Marriage  
Pathways to a Happy Marriage  
Our Protestant Heritage and Witness  
The Meaning of the Lord's Supper For Protestants.

May we urge our Conference Boards of Examiners to turn to many of these simple sources for guidance of many of our study courses. We believe by so doing we can at least open the path for better leadership.

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## MAJOR RELIGIONS OF THE WORLD by Marcus Bach

### *Their Origins, Basic Beliefs, and Development*

Written for the average reader this book is a compact survey of the founders, the holy writings, the worship, and the basic beliefs of the major religions of the world—Hinduism, Zoroastrianism, Buddhism, Judaism, Confucianism and Taoism, Shinto, Islam, and Christianity.

Dr. Bach's approach is one of understanding and appreciation. He looks at each religion first through the eyes of a believer of that faith and then as an impartial observer pointing out the parallels in that religion and Christianity. The result is an unusually sensitive and provocative account. Included at the beginning of each study is a helpful glossary of terms.

The final chapter of MAJOR RELIGIONS OF THE WORLD

by Marcus Bach points out the influence of the life of Jesus on these religions, poses some questions the Christian might be asked by members of these other faiths, and emphasizes the necessity of re-examining the Christian faith to keep it vitally alive and real.

Both thought-provoking and informative, this book will give the Christian a greater understanding of man's universal quest for God and at the same time give him a greater appreciation of his own religious heritage.

Dr. Bach states, "Though Christianity has yet to conquer the world, Christ conquered it. Though Christianity has yet to be fully lived, Christ lived it. Though Christianity has yet to finally prove the divine command, Christ proved it. Since he came, all other paths of faith have felt the impact of his presence; all people know that the God they seek is seeking them.

MARCUS BACH, associate director and professor of the School of Religion at the University of Iowa, is recognized as a leading authority of the world's religions. Before coming to the University of Iowa, Dr. Bach spent several years of research among American religions and folk groups. He has visited the native countries of the religious faiths discussed in this book and has talked personally with their leaders and laymen.

Published by Abingdon Press, Oct. 5, 1959

128 pages—\$1.00

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## PUTTING YOUR FAITH TO WORK

by John A. Redhead

*Answers to Questions People Ask*

PUTTING YOUR FAITH TO WORK by Dr. John A. Redhead discusses fifteen of the questions most commonly asked about the religious approach to life's problems. Many of these originally came from letters from listeners of Dr. Redhead's radio broadcasts on the National Radio Pulpit, The Columbia Church of the Air, and The Protestant Hour. Some he encountered in his personal counseling. Others are questions often in the back of our minds but not always expressed, such as, "How can I get what I want most?" and "How can I learn to grow up?" Here in conversational style, Dr. Redhead gives Christian answers to these basic questions.

Each chapter shows what Christian faith can do to strengthen personal resources for times of stress or to relieve common fears or

perplexities. Dr. Redhead seeks to answer these questions with transparent, honest, and genuine sympathy and understanding of human nature. Providing practical techniques for meeting problems and for doing the things we know to be right, **PUTTING YOUR FAITH TO WORK** is illustrated with actual cases showing how faith can become a reality in daily life.

**SOME OF THE CONTENTS:**

How Can I Make My Faith Work? Is It Right for Me to Love Myself? How Can I Find Strength for the Day? How Can I Get Rid of Resentment? What About Faith and Health? What Can I Do with Life? What Makes Sin Sinful? What Does It Mean to Imitate Christ?

**ABOUT THE AUTHOR:** Dr. John A Redhead, pastor of the First Presbyterian Church in Greensboro, North Carolina, is well-known throughout this country for his ability to interpret Christian truths in term that the average man can take hold of and use. His sermons on the National Radio Pulpit, The Columbia Church of the Air, and The Protestant Hour have elicited thousands of requests for printed copies.

Born in Centerville, Mississippi, Dr. Redhead was educated at Southwestern at Memphis, Memphis, Tennessee and at Union Theological Seminary in Richmond, Virginia. His previous books are **GETTING TO KNOW GOD**, **LEARNING TO HAVE FAITH**, and **LETTING GOD HELP YOU**.

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128 pages—\$2.00

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**THE CHRISTIAN SHEPHERD**

by Seward Hiltner

*Some Aspects of Pastoral Care*

“Our age is witnessing a genuine and important revival of Christian theology. There is a new eagerness and a new energy at work attempting to delineate the Christian message critically and to hear and assimilate it religiously,” states Seward Hiltner in the first chapter of **THE CHRISTIAN SHEPHERD**.



In these pages the author follows his concept of "the Christian shepherd" into fresh areas of pastoral concern. Feeling that the pastor need not merely echo the latest phrases of psychological jargon, Dr. Hiltner demonstrates that "shepherding" is an integral part of the proclamation of the gospel. Surveying the major areas of the pastor's task today, the author challenges the pastoral counselor by new and stimulating insights as he probes the significance of class structure in America for the counseling task, asks how the pastor may deal with the phenomenon of the "organizational man," and traces the meaning of our widening age span for the pastoral counselor. In *THE CHRISTIAN SHEPHERD*, Dr. Hiltner does not forget that good counseling rests on valid theory but keeps firmly in mind the practical needs of the men in the parish.

Seward Hiltner closes his book *THE CHRISTIAN SHEPHERD* with these words: "It is the shepherding function of the church to help persons at every age to look with equal honesty at the failure of their trials and their values, and at the new dimensions now revealed in the love of God through Jesus Christ."

*SOME OF THE CHAPTERS:*

Basic Principles of Shepherding. Shepherding Grief and Loss. Shepherding Rebels. Shepherding Housewives. Shepherding Through Fellowship. The Seven Ages of Shepherding.

*ABOUT THE AUTHOR:* Dr. Steward Hiltner is professor of pastoral theology in the Federated Theological Faculty of the University of Chicago and a widely recognized authority on counseling. Three of his other books in this field are *PASTORAL COUNSELING*, *THE COUNSELOR IN COUNSELING*, and *PREFACE TO PASTORAL THEOLOGY*.

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## IN AUDIO-VISUAL AIDS

This is the season of the year when we are planning our programs for the holiday period. For that reason our audio-visual aids are slanted in that direction. We would remind you, too, that by looking over the past issues of the A. M. E. Zion Quarterly Review most of the films and filmstrips for the Christmas season will be listed.

A new 35 mm filmstrip this year is one issued by the Lutheran Church, with guide or recording. Its title is *Beside the Manger*. A second one is *The Christ-Child Comes to Christian Homes*.

Family Films has issued a third filmstrip on the Christmas season, "The Christmas Riddle." Of course most of the filmstrips mentioned are geared to children rather than young people and adults.

In the film line we would like to recommend two, one produced last year by Coronet Films entitled "Christmas at Grandfather's Farm" and another, older one, "The Littlest Angel." While we are not certain that the first of these appears in 8 mm, we are certain that "The Littlest Angel" does. Since many of the churches have 16 mm machines, however, projection may be a minor problem. In the 8 mm series the film by Coronet on the Holy Land is also of great value for church people.

This Editor likes the filmstrip *GOD'S BEST GIFT* (Churchcraft) and *Grandfather's Boyhood Thanksgiving* (SVE), for the holiday season. In addition one may find a use for the teaching filmstrips as well (*How to Make Dolls* and *How to Make Christmas wreaths*).

If possible, show *Let's Keep Christmas*, a filmstrip based on one of Peter Marshall's sermons.



The Editor, because of illness, has attended few annual conferences this year, feeling that ability to carry on the work of the Department of more urgency than endeavoring to accomplish too much. So far, however, he has visited two annual conferences, the Allegheny Conference, held at Homewood, Pittsburgh and the Palmetto, at Columbia, South Carolina.

After thirty years absence because of adverse conditions, the Allegheny Conference met with the Homewood Congregation, pastored by the Reverend Frank Felder. Few stones were left unturned that this renewal of conference visitation would be a grand success. The Housing Committee, for example, long before the sessions, sent out cards requesting ministers and laymen to signify their intent on attendance. Food was excellent and serving not only adequate but that type which allows one to know that he is welcomed.

It was at the last session of the Conference held at Homewood that this Editor began his traveling ministry. A long time has elapsed since then, vast changes both for Editor and the Church. No doubt the organization has faced its share of discouragements and sorrows, many of its old members having "crossed the bar", never to see this era of victory. Suffice it to say that there have been at the Homewood Church those who have never lost faith, never considered seeking an easy way out. More than 100 years of its history have passed and several church buildings utilized, the last, lost soon after the beginning of the depression years. The church still faces problems, but we are certain she will eventually triumph.

Hosting the Conference from an episcopal point of view was Bishop W. C. Brown, coming through his fourth and last conference of the year in grand shape. Associating were our good friends, Bishop S. G. Spottswood, who is doing such a fine job in his area and Bishop E. E. Tucker, the lawyer-Bishop. These two associates preached on the closing Sunday but the Editor had to hasten to Columbia, South Carolina, where the Palmetto Conference was in session.





